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# OLIVE TREE



WILL THESE TWO  
MULTIPLES ETC  
RECH 4:11-14

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV 11:3-4.

R.M. SOMMERVILLE  
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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JUNE, 1905.

6.

## QUESTIONS OF THE HOUR.

### THE KINGDOM OF CHRIST.

REV. T. C. SPROULL, FAIRGROVE, MICH.

Psalm 22, 28, "The Kingdom is the Lord's." "Before honor is humility." "Ought not Christ to have suffered these things and to enter into His glory?" "He humbled Himself and became obedient unto death, even the death of the cross, wherefore God also hath highly exalted Him and given Him a name that is above every name." The first part of this Psalm tells of the suffering of Christ; the second tells of the glory that followed. The first describes the deep waters in which the Saviour struggled, the floods that submerged Him, the billows and waves that passed over Him; in the second we see Him standing upon the rock, safe forever from the billows. In the first we behold Him battling with the bulls of Bashan, the dogs of earth and the lions of hell; in the second we see the victory gained over all the malignant powers, and the conqueror of death and hell seated upon the throne of dominion and ruling the world by His power. In our text a kingdom is spoken of and a King is understood to whom the kingdom belongs, whose name is Jehovah Jesus, who in the last clause of the verse is called "Governor among the nations." For the benefit of our faith and hope and joy, and the renewing of our zeal and efforts for the growth and enlargement

of this Divine Kingdom, let us dwell for a little upon its nature and characteristics, the qualifications for rulership of its Divine King, and briefly note some of the blessings which this Divine Kingdom shall bring to the world.

### The Fact of the Kingdom.

The term "kingdom" is frequently used in both the Old and New Testaments, and its most frequent reference is to an authority, influence or power exercised in the earth, in heaven and in hell by Jehovah, the King of Kings and the Lord of Lords—the Divine Man, Christ Jesus. This exercise of power by Jehovah is called in turn the Kingdom of Heaven, the Kingdom of God, and the Kingdom of our Lord and Saviour Jesus Christ. Sometimes it is represented as being confined in its operations to the hearts of men: "The Kingdom of God is within you." Again, the scene of its operation is in the clouds or the heavens above the heavens; then it holds in check and punishes on the earth and restrains the malignant wrath of the accuser of the brethren. "The sceptre of Thy Kingdom is a right sceptre." "His Kingdom ruleth over all." "Thy Kingdom is an everlasting Kingdom, and Thy dominion endureth to all generations." "His dominion is an everlasting dominion—and His Kingdom that which shall not be destroyed."

In the New Testament the word is employed in almost every instance to de-

note the authority of Christ in the souls of men, in the Church of God and over the world at large. He is represented as exercising dominion over men, beasts, birds, fishes, and creeping things of the earth; over men as individuals and over all associations of men. Over all these "He ruleth by His power." We gather strong evidence of this kingdom and authority from the dealings of God in His Providence in the world. He who wisely takes note of how these dealings of God toward His Church dovetail into the word and prophecies, must come to the conclusion, first, that God's word never fails of accomplishment, and, second, that there is an authority higher and stronger than man that "rules in the army of heaven and among the inhabitants of earth." The great strong hand of the King is still stretched out over the puny nations of the world, as in the day when it was stretched out over Egypt, when "He cut Rahab and wounded the dragon." We have seen His mighty hand grasping the nations and shaking them out of their places and chasing them out of the world. Have we not with our own eyes seen this mighty King, taking in one hand little Japan and in the other great Russia and dashing these potsherds of the earth together to the confusion and humiliation of that most hideous of all despotisms, the empire of the Czar? The fulfillment of prophecy in the past is to us the sure proof that One sits above who is doing His own will, fulfilling His own purposes, employing all His creatures, animate and inanimate, willing or unwilling, in carrying out His purposes and designs.

#### **The Extent of His Kingdom.**

"He is Lord of all." "His Kingdom ruleth over all." The grant of power and authority made by the Father to the Son indicates universal dominion. "I will give thee the heathen for thine inheri-

tance, and the uttermost parts of the earth for thy possession." "And hast given Him to be head over all things to the Church." "The Kingdom and dominion and the greatness of the Kingdom under the whole heavens" is given to the Lord of this Kingdom. All the material and animal creation are placed under His rule and control. "Thou madest Him to have dominion over the works of thy hands; thou hast put all things under His feet; all sheep and oxen, yea, and the beasts of the field and the fowl of the air, and



REV. T. C. SPROULL.

whatsoever passeth through the paths of the sea." "Fire, hail, snow, vapor and stormy wind, fulfilling His word." All these do the bidding of the King. The grant of dominion over all these creatures was forfeited by the fall; but Jesus Christ in grace and mercy has by covenant restored the lost dominion to His people. To Noah He said, "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that move upon the earth, and upon all the fishes of the

sea." "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of the heaven, and with the creeping things of the ground." Inferior and savage creatures shall never overrun and destroy the earth for the sake of the Church in covenant with God. All spiritual beings, good and bad, are under His control. All the angels of God worship Him. The angel choir sang at His birth, "Glory to God in the highest, and on earth peace, good will to men." Angels ministered to Him in the desert after His temptation, as they ministered to His Church in the ages past. Now He is gone into heaven, where angels, authorities and powers are made subject unto Him, and from hence He sends forth His angels to be ministering spirits to them who shall be heirs of salvation. In the lifetime of the King on the earth, He demonstrated His power over evil spirits. He cast out devils and made them to be subject to His will. He overthrew the evil one and destroyed his works. "He spoiled principalities and powers, and made a show of them openly, triumphing over them in His cross." The soldiers of the Kingdom need fear nothing from these foes of the Church. They are conquered enemies, and the Lord will bruise them under our feet shortly. That which greatly encourages the servant of Christ is the thought that all the dwellers of the earth, all men in all capacities of life and action, are under the control of the King of this Kingdom. "Thou hast given Him power over all flesh." Men in their individual and corporate capacities all are members of His Kingdom, and consequently His servants. "All things were made by Him," and must be included in His Kingdom. The fact that a person becomes incorporated in a compact with his fellow-men does not place him outside of the sphere of this Kingdom, nor

exempt him from allegiance to its King. Nations in their national capacities, of whatever degree of strength, resources, and advancement in the arts of civilization, are commanded to recognize the Mediator as King, and do Him reverence. "Sit on My right hand till I make thine enemies thy footstool." "All Kings shall fall down before Him, all nations shall serve Him." "I will give the heathen for thine inheritance and the uttermost parts of the earth for thy possession." In Psalm 18th He is "made the Head of the heathen." These nations were given to Christ for His service and praise and honor; and on this doctrine of Christ's ownership of nations we base our right to go into all the world and evangelize the nations, even those that are heathen and in rebellion against the King of this Kingdom, that He may receive His due meed of praise, honor and glory. "Go ye into all the world and preach the gospel to every creature." On this doctrine also we base the right to testify against the sin of rebellion against the King and of disobedience to His law; and to say to kings and to all that are in authority, "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Kiss the Son lest He be angry, and ye perish in the way when His wrath is kindled but a little." On this ground, because all these nations are members of His Providential Kingdom, we seek their reformation for their greater happiness, prosperity and perpetuity, and for the greater glory and honor of the King; and this we do encouraged by the sure promise and prediction, "The kingdoms of this world are become the Kingdom of our Lord and His Christ." Missionaries, reformers, workers in the Lord's vineyard, who have the Spirit of the Master in your hearts, as ye go forth to serve, be encouraged. You bear with you the credentials of the

King of heaven and earth. The Master Himself goes with you; you serve and work in His field and your field. You are no trespasser upon the domain of another king when you go forth to win the world to Christ Jesus. You are on the King's own soil, and it is no discourtesy to plead with the rebellious subjects of this King to return to their allegiance and loyalty to their Law-giver and Creator. "This honor is to all His saints."

### **Excellencies of the Government and Laws of This Kingdom.**

An excellent government and excellent laws calculated to secure the best interests of the subjects of this Kingdom.

First—**Its Government is a Legitimate and Honest Government.** Rule over this Kingdom was not obtained by chicanery and fraud, deceit and wrong; not by wading through seas of slaughter to a throne; but was earned by righteous conquest and honest purchase—by delivering its subjects out of the hand of the tyrant—"the strong man armed." Because He saved His people and magnified the Divine attributes of mercy, truth, justice and love, God hath given Him power over all flesh—a name above every name. Both in Church and State, men frequently occupy positions for which they are unfitted either mentally or morally—positions gained through the influence of friends or money—but the power wielded by Jesus Christ, the King of this Kingdom, is pure and incorruptible, and is wielded for the best interests of His subjects. "Thou settest a crown of pure gold upon His head."

Second—**It is a Fair and Just Government.** Every subject shall be accorded his just rights, whether he be rich or poor, high or low. Love, kindness, and justice will be the rule of life and conduct in this Kingdom. There will be no grinding monopolies to oppress and impoverish

the poor and the helpless, under the sanction of law. The poor shall receive special attention and protection. "When the Lord hath founded Zion, the poor of His people shall trust in it." "He shall judge His people with righteousness, and thy poor with judgment." "He shall judge the poor of the people, and save the children of the needy, and break in pieces the oppressor." What a happy change shall then take place in the economical conditions of millions of earth's down-trodden and oppressed ones! When this Kingdom shall be fully inaugurated and its laws and principles obeyed by its subjects, then it shall be said, Blessed be Russia, my people, and China, the work of my hands, and America, mine inheritance.

Third—**This Kingdom is Characterized by Beneficence.** The spirit, life and action of the subjects will partake of the spirit and life of its King. Every act and word of this King in His lifetime on the earth exhibited His gentleness, beneficence, kindness and justice. The spirit and motive of this Kingdom will be, "Do unto others as ye would that others should do unto you!"—the spirit of unselfishness and kindness. You look abroad over the world and you see a spirit exactly the opposite prevailing, a spirit of selfishness, war, rapine, and murder among the world's kingdoms. The spirit that shall possess this Kingdom is the spirit of the gospel, and its law shall be the gospel of Christ. The spirit of the gospel is altruistic and beneficent. The gospel begets in the hearts of humanity this kindly and beneficent impulse, which moves men to "look not every man on his own things, but every man also on the things of others"—to regard the good of their fellow-men more than their own selfish interests. This altruistic spirit was begotten through the gospel by the Holy Spirit in the heart of Paul, "I am debtor both to the Greek

and to the barbarian, both to the wise and the unwise. So as much as in me is, I am ready to preach the gospel to you that are at Rome also." Let us remember that this kindly and unselfish spirit, this disposition to pay our debts to the souls and bodies of our fellow-men, is not begotten of education, learning and philosophy; not by having church creeds pasted on our memories; not by learning correct principles by rote; not by a bigoted adherence to man-made forms and customs, however venerable with age, which have lost their heart and utility through the progress of the Church and her wider reach into broader fields of usefulness; but by a knowledge and practice of the truths and duties of the gospel. If we expect men to partake of the spirit and nature of Jesus, Christ crucified must be preached to them. Dr. Chalmers said, "In my first parish I preached morality and saw no good whatever arising out of my exhortations, but as soon as I began to preach Christ crucified, then there was a buzz and a stir, and much opposition, but grace prevailed." Spurgeon says, "Alas, for the fineries of our cultured modern divines crying out and denouncing old-fashioned preaching of the gospel. This talking about Christ crucified is said to be archaic, conventional, antique, and not at all suitable to the requirements of this wonderful age. People want thinking nowadays, it is said; but I have noticed that as a general rule, wherever the new thinking drives out the old gospel, there are more spiders than people; but where there is simple, earnest preaching of Jesus Christ, the place is crowded to the doors." The plain, vigorous and earnest preaching of Christ and Him crucified, by the blessing of the Spirit alone can bring the golden age of happiness and true prosperity to the Church and the world. The Church of Jesus

Christ is the heart and center of Christ's Kingdom in the world. And it is for her to set an example of this beneficent and kindly spirit before the eyes of those who are looking for the golden age of happiness and prosperity in the world. Then God will "make her and the places round about His hill a blessing. There shall be showers of blessing." The spirit of liberty and progress emanating from the free political and religious institutions of America, has liberalized more than one hard and harsh old-world tyranny, and is even now leavening the minds and brightening the hopes of the ignorant and enslaved subjects of the Czar, and causing the tyrants of dark Russia to tremble for their power. Let this spirit of beneficence and good will go forth out of the Church into the world, and the kingdoms of this world shall soon become the Kingdom of our Lord and of His Christ.

Fourth—**It is a Progressive Kingdom.** Jesus Christ must increase. This Kingdom in its progressive, conquering character is symbolized by the "stone cut out without hands," which smote and destroyed Nebuchadnezzar's great image and then became a great mountain and filled the whole earth. This Kingdom has within it the living principle of truth and righteousness and true spiritual liberty, and therefore must progress, prevail and conquer. Its subjects shall be filled with true religious zeal and shall spread abroad the knowledge of the truth concerning Christ as Saviour and Lord, and soon all nations shall call Him blessed. Old things shall pass away, old forms of oppressive and godless governments, class legislation with oppressive laws and statutes shall pass away, and shall give place to systems of righteous government, and just and wholesome laws, which shall secure the prosperity and contentment of all the people. Labor strikes, with their

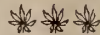
attendant disorders, financial losses and frequent murders, will pass away. Misunderstandings will less frequently arise, and when they do arise, will be settled by arbitration and mutual agreement, and the rendering of equal justice to all. Old systems of religious oppression, hoary and venerable with antiquity, but dark and foul with bigotry and oppression and priestly tyranny, shall give place to true Christianity with its mild and gentle and beneficent influences upon mind and soul and body.

A word in conclusion: First—**Pray for the Establishment of This Kingdom.** Prayer is one indication of an earnest purpose on the part of God's people to establish this Kingdom. God hears prayer. God delights in the prayers of His people. Prayer indicates faith in God and in His purpose to establish this Kingdom in the earth. Prayer is an indication of our willingness to be used by

this King as He sees best for the good of His cause in the earth.

Second—**Work for the Coming of This Kingdom,** when righteousness and peace shall fill the earth. O how much the world needs it! Everywhere we see men groaning under the oppression of sin in themselves and wrong-doing on the part of their fellow-men. It is the duty of those who profess to be subjects of this Kingdom to put forth their hands and strive to lift these burdens from the shoulders of their fellows. Let us make our lives an example of that truth and love and beneficence and good will toward our fellows of which Jesus Christ was the supreme example.

Third—**Give for the Coming of This Kingdom.** Realizing that the fields are white already to the harvest, let us go into the fields and reap, by contributing of our substance to send laborers into His fields that His harvest may be reaped.

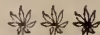


In a wild district of Western Canada the mission superintendent was addressing a congregation, many of whom had been reclaimed from vice, and were now making a brave struggle toward cleanness, heaven, and God. This new state of things was due to the Christ-like life and teaching of their young missionary, familiarly known as "the Prospector," owing to his passion for souls and his yearning over "regions beyond." The superintendent was appealing for help for these degraded regions, and not in vain, for the money question was soon settled.

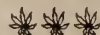
"Now," said he solemnly, "can you spare me your very best, your Prospector?"

An emphatic refusal was the answer, followed by deep silence. Then Ike the cowboy spoke: "Well, I surmise we got a good deal from our Prospector. In fact, what we ain't got from him don't count much. And I rather opine that we can't be mean about this. It's a little like pullin' hair; but I reckon we'd better give him up."

"Thank you, sir," said the superintendent, "your words are the best commentary I have ever heard upon a saying of our Lord's that has inspired men to all unselfish living: '*Freely ye have received, freely give.*'"—Prize Illustration in *London Chronicle*.



"I do not know the word discouragement," said Dr. John Seudder, "I long ago erased it from my vocabulary."



"I do not want your pity, dear friends, in the homeland," wrote a missionary from Zululand, "for I am in the 'tiptop' field of the world."



## NEWS OF THE CHURCHES.

### ABROAD.

#### REPORT OF COMMITTEE ON FOREIGN MISSIONS.

The Report of the Board of Foreign Missions for 1904-5 is in the main hopeful and encouraging. From the beginning of our missionary enterprises in the Levant, we have been beset with grave difficulties in the prosecution of our Lord's work. Mohammedan hatred and malignity, the prejudice and bigotry of the Greek Church, and the soul-withering idolatry of the Nusairia have been well-nigh insuperable obstacles to our progress. The chief obstacle in the path of spiritual progress among the heathen tribes is the determination of the Turkish Government to close and keep closed our outlying schools among the Nusairia, among which people our most successful mission work is accomplished. In many localities schools could be successfully established were it not for the fear that the Government would impose upon the poor people burdens they would be unable to bear. We can only pray that the "Governor among the nations," who gives His Church the command, "Go ye into all the world and preach the gospel to every creature," would for His truth's sake cut off and sweep from the earth a government so vile, malignant and oppressive. In China the conditions for mission work appear to be much more favorable. Since the Boxer outbreak the heralds of the cross find more ready access to the benighted millions of that long sealed empire.

In all our mission fields our missionaries give evidence of earnest, devoted zeal and diligence in the prosecution of the Lord's work. They are striking vig-

orous blows against superstition and idolatry, and rebellion against the King of kings, which, by the agency of the Spirit's power, will in the end shatter the great image and reduce it to powder. For their encouragement in their arduous toil and labor the Church should send to their help additional laborers and more money. The Church has both these helps. Why not send them money?

The Board has decided to transfer the Rev. C. A. Dodds from the Syrian to the Asia Minor Mission to strengthen the hands of his brother in the work there. This transfer will leave only one ordained minister, one physician and three women missionaries to look after the spiritual interests of about 150,000 people in Syria, a large vineyard indeed for so few laborers. The Board calls upon the Church for vine-dressers. May the Lord of the field thrust forth His laborers and fill our hearts with a spirit of liberality that the workman may receive encouragement and reward.

Dr. Arthur Dray, appointed a year ago, is expected to begin work in Asia Minor this autumn. A young woman teacher of experience is desired to share with Miss Sterrett the work of teaching in the mission schools. Dr. Calvin McCarroll is now in Cyprus and will make his headquarters at Nicosia. Rev. Julius A. Kempf, another new missionary, has arrived in China, to help the brethren there to establish a new Mission at Lin Tan, a city somewhat larger than Tak Hing, where the prospects are regarded as encouraging. Our Mission within the last year has lost one medical missionary, Dr. George, whose praise is in all the churches.

The attention of the Church is called to the fact that there is a considerable deficit in the treasury of the Syrian Mission, the receipts being \$2,951 less than the necessary expenditures, increasing the current account debt to \$9,700.

We submit the following recommendations:

1. That our people cultivate an active interest in Foreign Missions as one of the great agencies in bringing the world to acknowledge the claims of Christ our King.

2. That our ministers and elders be exhorted to endeavor to convince the membership of the Church of the shame and wrong of allowing the Foreign Mission treasury to exhibit a deficit year after year.

3. That the action of the Board in sanctioning the opening of a boarding school in Larnaca for the training of teachers be approved.

4. That inasmuch as there is an urgent demand for an ordained minister in Northern Syria, and another in Cyprus, that Synod, during its present session, proceed to elect two ministers to supply these stations.

5. We record with sorrow the death of Andrew Alexander, an honored and loved member of the Board of Foreign Missions. His death occurred on July 29, 1904. He loved the work of the Board and liberally supported it with his means and provided by will for a continuance of its support. His liberal gifts were not confined to the Foreign Mission work of the Church, but other schemes were benefited by his munificence. "His works do follow him."

6. We recommend that Dr. S. A. S. Metheny be appointed a member of the Foreign Mission Board to fill the vacancy created by the death of Mr. Alexander, and that Rev. R. C. Montgomery be added to the Board.

T. C. SPROULL, SAMUEL MCNAUGHER,  
JOSEPH MCKNIGHT,  
JOHN KILPATRICK,  
*Committee.*

#### REPORT OF FOREIGN MISSION BOARD.

The ultimate object of missionary work is that all nations may be led to serve the Lord Christ. This world-wide recognition of His mediatorial supremacy is the great event of prophecy. And all denominations of Christians bear witness that the results of evangelistic operations in heathen lands are not only the conversion of individuals, but also the transformation of society, and a readiness on the part of those brought under the influence of the truth to let His law rule in every department of life. Through the preaching of the gospel, there are being wrought in every part of the world to-day, moral, social and civil changes that compel attention, not only calling forth the adoring praises of men who are watching the predicted advance of Christianity, but also flashing conviction into the minds of its enemies that the agency producing results so marvelous must be of God. We see not yet all things put under Him, but we see Jesus crowned as King and all power in His hands.

The testimony of the Reformed Presbyterian Church binds its representatives to regard the cross and the crown as inseparable parts of the gospel message; and their preaching of a full Christ is bearing its appropriate fruit in all the foreign mission fields.

**Syria.**—One of the most encouraging features of the work in Northern Syria, and one that has not been emphasized in former reports of the Board, is that all the native workers, except licentiate Juraidiny, whose early days were spent in Lebanon, where he was converted to Christianity in 1870, were educated and

trained in our own schools; and even Mr. Juraidiny, before his licensure in 1882, enjoyed the advantage of special instruction in theology by Dr. Joseph Beattie. The eight teachers in the two boarding schools at Latakia, the two in Tartoos, and the one in the hill country north of that town, as well as the three men employed as evangelists or Bible readers in the northeastern and central parts of the field are the fruit of the Mission. Besides these, there are probably six men not now engaged who are qualified to teach small schools or act as Scripture readers, if the restrictions put in the way by the Turkish Government were removed. And at least eight of these workers are of Nusairia or pagan origin. Many others, unable to obtain work at home, have been forced to go to other fields for employment, or have emigrated to this country, thus lessening the net increase of communicants that would be reported under more favorable circumstances.

This is also true of Suadia. There were three teachers in the boys' school during the year, one a convert from the Greek Catholics in Mersina and the other two converts of this Mission from the Nusairia, who, after completing their studies in Suadia, took a two years' course at Latakia. The teacher, who assists Miss Cunningham with her large class of women, was converted in Latakia Mission perhaps fifteen years ago. Besides the native workers at present engaged in this center, there are three girls from Miss Cunningham's school under training in Latakia for teachers, all members of the Church, and another ready to go.

At the opening of the school year in October, Miss Cunningham, who has been on furlough in America for a few months, will resume her duties in Suadia, where she has labored so efficiently for many

years, and Miss Maggie B. Edgar, who has been visiting friends in the homeland in search of needed rest, will take up her work in the Latakia boys' school, which has been in charge of Rev. James S. Stewart during her absence.

The value of school work in Syria, and inferentially in the other mission fields, is seen in two quotations from the annual statements of the missionaries. Speaking of her school of sixty-one boarders and twenty-five day pupils from nine villages and Latakia, and representing five different sects, not counting two Moslem girls, Miss Wylie says: "In the primary department there are two grades. Twenty in the lower grade have committed each forty-two verses of Scripture, seventy-five verses of the Psalms in meter and four pages of Brown's Catechism. The second grade have committed each five chapters, ten Psalms, all of Brown's Catechism, and half of the Golden Treasury, or book of questions on Bible incidents and characters. One little girl has nearly finished it. In the next department, there are three grades. The most advanced have learned nine hundred of the four thousand questions and answers on the Bible, thirty Psalms and eleven chapters, and have read from Genesis to Judges. The next class have learned the first part of the Shorter Catechism, with proofs, six chapters and ten Psalms, and have read from Matthew to Romans. The third class have committed with them the six chapters and ten Psalms, finished the Catechism without proofs, read the last half of the Peep of Day, the gospel of John, and nine chapters of Matthew.

"In the next room the advanced class have committed twelve hundred and forty-two of the Bible questions and answers, eleven chapters and thirty Psalms, and are studying Church history. The next class in this room have learned nine hun-

dred Bible questions, and eight chapters. The Bible is read in connection with these studies. All the advanced classes have learned the 49th chapter of Isaiah in remembrance of Dr. Maude George. They requested a chapter to commit in memory of my father, and I gave them John 10.

"The school is opened each day with devotional exercises of half an hour. The morning worship consists of the reading of a chapter and prayer before they leave the breakfast table. In the evening worship a portion of a Psalm is sung, a chapter is read in concert, and then there is a study hour."

If the children of any family or Sabbath school connected with one of the congregations in the Covenant Church at home had stored away in their memories the same amount of precious truth, within the same period of time, it would be heralded all over this broad land, from Maine to California.

The Rev. C. A. Dodds, speaking of his efforts to reach the outlying multitudes with the gospel, and his inability to accomplish much, says: "However, the little that I have done has enabled me to realize a little better the density of the darkness that envelopes this lovely Suadia valley—a darkness that can be felt." \* \* \* "It is but rarely I come across a man—a woman never—who can read. The abounding ignorance seems, to human vision, to interpose an insurmountable barrier." In view of the ignorance that our missionary thus describes, how trifling seems the annual expenditure of a few thousand dollars that the children of Syria, soon to be its men and women, may be able to read the words of eternal life.

The Lord's Supper was administered in Suadia, April, 1904, when there were no accessions; but now there are four applicants, and some inquirers, concerning whom Mr. Dodds gives interesting details

that will be published with this Report. There are twenty-six names on the roll of communicants, but that number will soon have to be reduced, as three do not attend the services and seven are at present away from the place. The death of licentiate Ibrahim Jukki, who finished his course Tuesday, Feb. 7, 1905, has removed from this part of the field a man of eminent piety, having, in the words of Rev. R. J. Dodds, "a beauty of character and social qualities that endeared him to all persons capable of appreciating goodness."

The sacrament was also dispensed once at Inkzik, and twice in Latakia, fifteen being added to the membership of the Church on profession of faith, and two by restoration to full privileges, bringing the number of communicants up to two hundred and fifteen, a net increase of three. There was preaching every Sabbath at Suadia and Latakia, as well as Tartos, where licentiate Juraidiny continues to conduct a flourishing school of over a hundred pupils, and preaches on the Sabbath to an audience that is only limited by the size of the room. At Gunaimia, an Armenian village, where there are about sixty communicants, there is public worship on the Sabbath and preaching by the missionary or a licentiate, as frequently as possible. The point at which there is the least encouragement is Bahamra, where an evangelist is regularly employed; but there is no liberty, as Mr. Stewart writes, "to labor among the Nusairia there nor anywhere else. Time and again we have been warned by the chiefs not to go among the villages, because the Government has threatened them with heavy penalties in case they permit us to do so. They say to us, 'If you can bring permission from the Government for your work, so that no burdens shall be put upon us on your account, you are welcome; otherwise, you must desist.' A new en-

rollment of the Nusairia has been begun, and all are to be written down as regular Moslems. It is not likely that any of our members will be recognized as Christians, however much they may desire it. At the beginning of mission work here the case was very different, and, let it be understood, that the opposition now is not from these people, but from the Government. Until the Most High, who ruleth in all the affairs of men, again opens the door of faith to these needy people, the Mission can do very little for them. A large number of Nusairia children are in the boarding schools, for which we are thankful, but we cannot tell what course the Government may pursue with these, when the new enrollment has been completed."

In this Syrian field there are three hundred and eighty-seven children under religious instruction.

In the absence of Dr. J. M. Balph, who had to come home with Miss Willia A. Dodds, but who expects to return in the autumn, there is nothing to report in regard to the medical department.

The Board has decided to transfer Rev. C. A. Dodds from Syria to Asia Minor, where he will be associated with his brother, who is in urgent need of the help and sympathy that come from congenial companionship, and where, from his viewpoint, there is a brighter prospect of immediate results. This transfer will leave only one ordained minister, one physician and three women missionaries to meet the spiritual necessities of the field that we have undertaken to cultivate in Northern Syria, with its estimated population of 75,000 Nusairia, 40,000 Moslems, and 35,000 belonging to nominally Christian sects. Surely such spiritual destitution is an appeal that should be so resistless in the ears and hearts of men and women fully surrendered to Christ

as to put another minister and another missionary teacher into the field at once. What is needed to fill up the depleted ranks of laborers abroad is a baptism of fire at home.

**Asia Minor.**—In Asia Minor, with centers of operation at Mersina, Tarsus and Adana, hostility from an unexpected quarter has signally failed to stay the progress of the work. A cruel attempt to undermine the character of the minister in charge, and thus destroy his usefulness in the community, secretly planned and afterward openly avowed by licentiate Yusef Judeed of Tarsus, has resulted in the revoking of his license and his suspension from the privileges of the Church at a special meeting of the Syrian Commission, April 13, 1905. Though for this and other reasons a net decrease of five has reduced the active membership of the Church to seventy-one, our missionary, who has borne himself with rare prudence and courage during months of severe trial, is able to tell of open doors, seemingly earnest inquirers, two accessions, and large promise of an abundant ingathering. When he is joined by his brother and Dr. Arthur R. Dray, who was appointed medical missionary a year ago, and is expected to go out this autumn, the only increase in the staff of foreign laborers necessary will be a young woman, a teacher of experience, to share with Miss Sterrett the burden of school work that she has so cheerfully borne alone since the return and subsequent resignation of Miss Lizzie MeNaughton after ten years of very loyal service. Here, as in Syria, the native workers that were employed last year, eight teachers, two Bible women and three evangelists, with one or perhaps two exceptions, received their education and training in some of our mission schools.

In this field there are 376 children and young people under religious instruction.

The resolution to raise a fund for the purchase of the Mersina property, belonging to the estate of the late Dr. David Metheny, referred to the Board, was considered at its first meeting after Synod. It was decided that in the judgment of the Board it would be unwise for the Church to invest so much money in real estate in Turkey at the present time.

The situation in reference to mission schools is not yet exactly defined. The U. S. Government proposes, as we understand the official position, to insist that the Sultan virtually granted the privileges demanded by the "Concessions" when his secretary last August communicated to the American Minister the consent of the Sultan, although this was not done by a formal state document. Instructions from Washington apparently authorize the Legation at Constantinople to proceed, and some steps are being taken to make a test case upon this basis. In any event, all that the Sublime Porte has so far conceded is that schools already established shall be regarded as free from taxation, and entitled to protection. This should be helpful to the work at the leading centers, but it will not authorize the reopening of schools that were unjustly closed years ago by Turkish officials. We can only say that, while the conditions are far from satisfactory, the outlook for improvement is brighter than it was twelve months ago.

**Cyprus.**—The center of Cyprus Mission is Larnaca, where Rev. Walter McCarroll and family have their home, and where the gospel is preached every Sabbath. His brother, Dr. Calvin McCarroll, who was sent out in October, 1904, will make his medical headquarters at Nicosia, the capital, and will visit other towns on certain days for the purpose of holding clinics. On the island there are twenty-eight communicants, eleven in Larnaca,

seven in Nicosia, six in Famagusta, two in Kyrenia and two in Paphos, and we locate them that any one having the Map of our Mission Fields can ascertain where our Covenanter brethren in Cyprus live. Nineteen of these were added last year, a net increase of twelve. The Lord's Supper was administered four times—twice in Famagusta, once in Larnaca, and once in Nicosia. There were nine native workers, including two ordained ministers, one licentiate, two colporteurs, and four teachers, and there were thirty-eight pupils of three nationalities under religious instruction.

In compliance with the persistent request of Mr. McCarroll, the Board has sanctioned the opening of a boarding school in Larnaca for the training of native teachers. The plan that has been endorsed is as follows: The \$1,200 donated by Rev. D. J. Shaw, of New Alexandria, Pa., to erect a building in memory of his wife will be expended in the erection of a house on the mission property that will include six or seven recitation rooms, one to be a library, and a large common study room, where the principal will meet the classes. Across the street can be procured at an annual rental of \$100, two detached buildings, one of which will make an excellent dormitory for twenty-five boys, and the other, a bungalow, will serve for dining room, kitchen and home for the matron and servants. The missionaries themselves will, with the assistance of Dr. H. H. George, provide the necessary furniture. There will be five teachers, only one in addition to those now employed, and without an increase of salaries. The boarding department, which is to be self-supporting, will be in charge of Mrs. Aegyptiades, her husband, who is one of the teachers, sleeping in the dormitory and taking oversight of the boys. According to the

figures sent to the Board, this plan can be carried out at about \$440 less than the mission estimate for last year.

**China.**—The Mission at Tak Hing Chau in South China continues to give indications of ever-widening success. There are now twenty-three converts, a net increase of ten, who have accepted Jesus Christ as their Saviour and pledged allegiance to Him as King, and they are cheering the missionaries with that clearest evidence of reality, a desire to disseminate the truth and bring others to a saving knowledge of Christ. Some of them are said to "give promise of becoming useful as preachers after having received the necessary preliminary training." Among other things there are mentioned as full of significance, the "distinctly friendly attitude of the community," and "the fact that men belonging to a higher class socially than those who have already united with the Church are making inquiry and are investigating the gospel message."

This report certainly indicates diligence and fidelity on the part of our senior missionary and his brother, Rev. J. K. Robb. And the same gospel which is revealing such power will soon be preached to the children in a school established for that purpose. Miss Torrence who spent some months last winter in Canton, with permission of the Board, "teaching in a girls' school, and studying methods," hopes to begin work at Tak Hing Chau in September of this year, although no one has yet volunteered to go to her assistance. To young women who have written to her from this country asking information, this is her reply: "We need some one able and willing to do the hardest work she ever undertook, and ready to shoulder any responsibility."

Dr. Wright, too, and Drs. Kate and Jean McBurney, are busy in their special de-

partment, and there is not wanting evidence of the value of medicine as a means of bringing men to weigh the claims of the Christian religion. Physicians who are owned of God to heal diseases of long standing that have baffled the crude treatment of native doctors, will have the ear of any one to whom their skill has brought relief; and, when once the truth has taken hold of the mind, it will eventually bring the whole man under its renovating sway. With this branch of the Mission will be forever identified the name of Dr. J. Maude George. It was her presence in the field that called forth a liberal donation for a hospital, and, while waiting for the erection of suitable buildings, when plans for the extension of the work, latent in her mind, should take visible form, she was summoned to higher service. At 7 o'clock on the evening of the first Sabbath of September, 1904, far away from the scenes of her happy girlhood, yet with friends whom she had learned to love around her, she passed out into the light of the heavenly world.

With the arrival of Rev. Julius A. Kempf, who was appointed missionary June 27, 1904, and who reached China in October, in company with Rev. A. J. Robb and Miss Torrence, on their return to the field after a brief visit to America, the question of another station has come up for consideration. The selection of a suitable center, as well as the disposition of the forces, must be left with the missionaries on the ground. Probably, however, as Mr. Robb writes, "the choice will be Lin Tan, a city somewhat larger than Tak Hing, situated about twenty miles to the southwest of that place, on a small tributary of the West River. The field has not yet been thoroughly looked over, but all that has been learned in regard to it is most encouraging. It is entirely unoccupied, no station of any denomination

being nearer than twenty miles, and it is in the midst of a fertile and populous district." In this vicinity there is a village of over thirty men, who have thrown away their idols, and are anxiously waiting for our missionaries to tell them of the only true God and Jesus Christ, whom He has sent.

For fuller particulars in regard to all the foreign missions, the Board refers to the annual statements from the fields that will be published in connection with its Report.

Attention is called to the Reports of Treasurer Miller, which should be carefully studied. The receipts for the Syrian Mission were \$2,951, less than the necessary expenditures, increasing the current account debt to \$9,700. The income from congregations, Sabbath schools and missionary societies was \$2,645 less than last year, not the exact equivalent of the offering that the late President of the Board made on the day of the annual collection in December, 1903, but near enough to justify us in saying that his death explains the deficit, and indicates that the people generally are not fully alive to the responsibility that rests on them to sustain the work. The receipts for China were only \$232 in excess of the expenditures, which will necessarily increase with the growth of the Mission. Any one who has the Minutes of Synod can verify these figures, and grasp the situation at once. Evidently the churches need instruction as to Christian Giving, and the best place to preach effectively on that subject is in the pulpit, not in an official report.

It only remains to record our appreciation of the late Andrew Alexander, the efficient President of the Board for nearly six years, who passed away July 29, 1904. A devout Christian, a merchant who understood and acted on the principle of

stewardship in the management of property, an active friend of every missionary enterprise, and a Covenanter loyal to the distinctive testimony of the Church, he has finished his course, and rests from his labors.

Respectfully submitted,

In the name of the Board,

R. M. SOMMERVILLE, Cor. Sec.

### FIELD REPORTS TO THE BOARD.

**Latakia, Syria.**—The present report is for the forty-ninth year of the Mission's existence. Not for many years has the number of missionaries in the field been so small. The medical department has of course been entirely suspended. Many a time have we been asked whether Dr. Balph is coming back and when.

A number of sad providences require a brief reference. One of these is the death of the highly esteemed President of the Board. Another is the continued illness of one of our own number, Miss W. A. Dodds. A third is the death of Mrs. Haddad, the hospital helper, while a fourth is the death of our sister missionary, Dr. M. George. In all of these we recognize God's call to us to be more diligent and faithful, as well as submissive to the will of Him who doeth all things well.

Divine worship has been conducted each Sabbath in the Latakia church either by your missionary or by the Bible reader, Ishak Shemah. The attendance has been the same as in former years. The weekly prayer meeting has been well attended, and the week of prayer was observed, as usual. The Lord's Supper was twice administered at Latakia and once at Inkzik.

Licentiate Juraidiny continues to preach and teach at Tartos. The Sabbath school is flourishing, and the day school is larger than ever before, the number enrolled being considerably over one hundred. If we had a suitable place of



meeting, where both the children of the Sabbath school and the adults could be accommodated, the preacher might have an audience of more than a hundred each Sabbath morning, but, as it is, all except the older children have to be dismissed before the sermon. Mrs. Juraidiny teaches half time, and goes much among the women to read to them and to visit the sick.

At the village of Melkah we still have a good school, and the teacher conducts gospel services. His wife, besides teaching the girls, reads to the women. During the past summer teacher Najib Had-dad labored as an evangelist at the village of Gunaimia, and also taught a school. Since October the school has been taught by a native of the place, who also has a class on the Sabbath and assists in public worship. Evangelistic work was also carried on at the village of Inkzik in the summer vacation, and ever since there has been a school of about forty pupils.

At Bahamra an evangelist has been employed as heretofore, but the work is not at all encouraging. We have no freedom to labor among the Ansairia there or anywhere else. Time and again we have been warned by the chiefs not to go among the villages, because the Government has threatened the chiefs with heavy penalties in case they permit us to do so. They say to us, "If you can bring permission from the Government for your work, so that no burdens shall be put upon us on your account, you are welcome; otherwise, you must desist." A new enrollment of the Ansairia has been begun, and all are to be written down as regular Moslems. It is not likely that any of our members will be recognized as Christians, however much they may desire it. At the beginning of mission work here, the case was very different, and let it be understood that the opposition now

is not from these people, but from the Government. Until the Most High, who ruleth in all the affairs of men, opens again the door of faith to these needy people, the Mission can do very little for them. A large number of Ansairia children are in the boarding schools, and for this we are thankful; but we cannot tell what course the Government may pursue with these when the new enrollment has been completed.

Licentiate Saleh has not been able to do as much as usual, partly on account of the sickness of his wife.

Since Miss Edgar's departure, the Latakia boys' school has been under the care of Mr. Stewart. The exercises of this school are practically the same as in the girls' school, as described below. A class of five will complete the course of study this year. All of them are members of the Church, and good boys, who would be a credit to any school or church.

The total number of native communicants reported last year was 212.

During the past year two have been restored and fifteen added by profession; but there have been four deaths, nine have been dropped from the roll, and one certified away, leaving a net increase of three native members. Eleven native children have been baptized.

There have been employed two licentiates, two Bible readers, eight male teachers, and seven female teachers. The number of pupils under instruction is about three hundred and thirty-five. Our thanks are due to the Bible Lands Mission's Aid Society, the Religious Tract Society, and to many special and all general contributors in the home church.

#### MISS WYLIE'S REPORT.

"At the opening of the school, sixty-one boarders were received, and twenty-five have been enrolled in the day school. Four young women have been employed

as teachers, besides two hours' time of the head teacher in the boys' school.

"The girls are from nine different villages and Latakia. They are from the Protestant, Greek Orthodox, Armenian, Maronite, and Ansairia sects, and there are two Moslem girls in the day school.

"In the primary department there are two grades. Twenty in the lower grade have committed each forty-two verses of Scripture, seventy-five verses of the Psalms in meter, and four pages of Brown's Catechism. The second grade have committed each five chapters, ten Psalms, all of Brown's Catechism, and half of the Golden Treasury, or book of questions on Bible incidents and characters. One little girl has nearly finished it. In the next department there are three grades. The most advanced have learned nine hundred of the four thousand questions and answers on the Bible, thirty Psalms and eleven chapters, and have read from Genesis to Judges.

"The next class have learned the first of the Shorter Catechism with proofs, six chapters and ten Psalms, and have read from Matthew to Romans. The third class have committed with them the six chapters and ten Psalms, finished the Catechism without proofs, read the last half of the Peep of Day, the gospel of John and nine chapters of Matthew.

"In the next room the advanced class have committed twelve hundred and forty-two of the Bible questions and answers, eleven chapters, thirty Psalms, and are studying church history.

"The next class in this room have learned nine hundred Bible questions and eight chapters. The Bible is read in connection with these studies. All the advanced classes have learned the 49th chapter of Isaiah in remembrance of Dr. M. George. They requested a chapter to commit in remembrance of my father, and

I gave them John 10. The school is opened each day with devotional exercises of half an hour. The morning worship consists of the reading of a chapter and prayer, before they leave the breakfast table. In the evening worship a portion of a Psalm is sung, a chapter is read in concert, and then there is a study hour.

"The exercises of the Sabbath day are as follows:

"In the morning at 9 o'clock is the Sabbath school, followed by preaching. After dinner, I have a class in the Testimony, then for an hour the teachers read to the girls. At half past three we again attend the public church service. The evenings are spent in reviewing the Bible lessons that have been studied during the week. Last of all, is the girls' prayer meeting. The money collected by them was given for Bible distribution, and was seventy piasters. On Thursday afternoons I have as usual read and explained a portion of Scripture to the women who come to visit their girls and have had prayer with them.

"An hour and a quarter is spent each day in sewing and fancy needlework. Being with them a great deal while they are performing their tasks, there is many an opportunity of giving a moral or spiritual lesson, reproving, rebuking and exhorting with all long-suffering and patience. Two girls will finish the course of study next July, both of them being members of the Church.

"The Sabbath school has had an average attendance of one hundred and thirty-three during the school months, but in the summer months, when many of the pupils are out of town, the average was from forty to fifty. Several scholars did not miss a day. The number of teachers is nine, and they have attended regularly the weekly teachers' meeting conducted by Mr. Stewart. The collections were 494 piasters." J. S. STEWART.

**Suadia, Syria.**—The outlook, though it cannot be denied that it is principally dark, is not without its glimmerings of light.

As to physical conditions, we have cause for great thankfulness in the fact that the cholera which ran widespread over the land summer before last, and which, inasmuch as it had lingered into the winter, it was feared might break out with increased violence last summer, did not manifest itself, being restrained by the God of all grace. However, we were not exempted from less frightful manifestations of the Divine judgments. The winter rains began unusually early, and lasted unusually long, entailing much suffering on the people, who were, for the most part, poorly equipped to cope with such conditions. Then a hard, cold spell, either accompanying or flowing from which was a severe epidemic of influenza, aggravated the situation and caused increased suffering. During this period it was said that there was scarcely a house in Suadia without sickness, and in some of them as many as four or six of the inmates would be lying sick at one time. Many, especially the old, succumbed to the influenza, among them being our venerable licentiate, Mallim Ibrahim Jukki, a godly man, who for many years bore faithful testimony in Suadia to the truth as it is in Jesus. Our local doctor, too, Minas Sipa, of the Armenian Protestant community in Kessab, but one of our adherents while in Suadia, who had his pharmacy in M. Ibrahim's store, took sick shortly after he did, and a few days after the death of our licentiate, went home to Kessab, where he also died, about two weeks later.

Now, concerning our work. The girls' school closed its 1903-04 term about the first of June. Miss Cunningham left on furlough that month, and there has been

no girls' school, and, of course, no medical work since.

The boys' school, under the care of the writer, closed its 1903-04 term about the middle of July, and re-opened for the term 1904-05 on October 15.

The common school branches, reading, writing, arithmetic, grammar, and geography have been studied, in addition to the usual religious studies, Catechism, Psalms, other portions of the Old Testament, and the New Testament. I myself have given, since the opening of the present term, two Bible lessons weekly. That is, this has been my rule. Sometimes I have not been able to conform to it, owing to the pressure of other work. French is taught in addition to the other studies mentioned. This we are not anxious to teach, but our head teacher knows French, and instruction has been given in that language to those who were willing to pay for it.

Last year the boys' school took the time of two teachers and half the time of a third, he giving the other half to the girls' school. This term I employed three teachers, Mrs. Dodds and I taking the extra time of the third. In addition to my other work, I took about an hour and a quarter daily (with some irregularity) with him.

The school, however, has been smaller this year than last, and, though I don't like to be without a teacher for ourselves when possible to have one, the expense of three teachers does not seem justifiable, and it is my purpose, if still in charge of the school next year, to employ only two.

The school opened in October with twenty-eight boarders and five pupils who slept in the school, but did not eat from it, thirty-three in all, besides the day pupils. Of this number, one of the five dropped out at the middle of the term, coming since, however, as a day pupil.

Of the twenty-eight, four, all of them Fellahin, have left school.

The pupils have been, as usual, of the three origins, Greek, Armenian and Fellah. Of the thirty-three, fourteen are of Greek origin, two of these being of Protestant parentage; eight, of Armenian origin, five of these children of Protestants, and the remaining eleven are Fellahin, one of them, the brother of our Fellah teacher, being Protestant, rather than Fellah in belief.

Those who sleep in the school, but do not eat from it, are pay pupils. Of the out-and-out boarders, some pay a little, but most of them are free.

The Government has recently been making some inquiries about the Fellahin in attendance at our school, and as a consequence some of the boys have quit.

The day scholars have ranged from ten or less to about twenty, the attendance being principally affected by the state of the weather, but in some measure, too, by sickness and the Greek feasts. All the day pupils, with the exception of one or two fitful Fellahin, have been Greeks. I think perhaps the principal reason for our school being smaller than last year has been the inclemency of the weather, but the Greeks have been more active, too, on their own behalf than formerly. There are, I am told, five Greek schools in Suadia this year. One of their teachers is at heart a Protestant.

Two Bible readers have been employed, a man and a woman. The man is teacher Ahmed, who taught the primary grade in the boys' school last year. He is a sober, steady fellow, not brilliant, but I think substantial and growing strong in the Scriptures. His work is principally among the Fellahin, and I hear him highly spoken of by the other workers, two of whom, at least, have seen something of his work among his own people. They speak

of the readiness with which he turns to appropriate passages of Scripture, and of the respect with which he is regarded by the Fellahin. His is the one family of our people here in which I am satisfied that family worship is held regularly night and morning. M. Ibrahim, too, was faithful in this duty while he lived. I am not so sure whether it is so carefully observed since his death, but I believe an effort is being made to do so.

The Bible woman, in so far as my observation goes, is also faithful in her house-to-house visitation. She has been busy this past winter reading and praying with the sick. As a rule, she is well received wherever she goes. In addition to her visiting, she conducts the women's meeting on Tuesday afternoons. This work, it was feared, would suffer from Miss Cunningham's absence, and doubtless it has, too; but yet the attendance, excepting at certain busy seasons, has been very encouraging, ranging from fifteen to twenty-five women. I am glad to be able to say that our own women attend well, most of them regularly, there being only one who might attend who never does.

The regular Sabbath and midweek services have been continued—*i. e.*, Sabbath school followed by preaching service Sabbath forenoons, and Sabbath and Thursday afternoons social prayer-meeting. Miss Cunningham, up to the time of her departure, was Sabbath school superintendent, also teaching the women's class. Since then I have assumed superintendence of the school, but have not taught a class. I have usually reviewed the school after the study in the classes. The attendance has neither been especially encouraging nor especially discouraging. There is always an audience worth preaching to, and we are never at a loss to find seats for those who come. Attendance has been better than for some months past.

During the calendar year 1904 there were given 1,265½ piasters, the equivalent of \$44.55. Of this amount 1,020½ piasters, the preaching service collection, were applied to the fund for the Mission in China. Of this amount the natives gave 348 piasters. The remainder of the 1,265½, or 245 piasters, was the Sabbath school collection, and was given to the Jewish Mission.

In this monetary connection, we make thankful acknowledgment of the receipt, since last report, of two £5 donations from the Bible Lands Aid Society. Also \$50 from the Thanksgiving Memorial Fund inaugurated by Mrs. R. J. George; and \$5 from the Women's Presbyterial Society of Pittsburg Presbytery. Also I received, about the time of the last report—but whether acknowledged in it or not I do not remember—from Seattle Sabbath school \$10.50; from L. M. S., of Slippery Rock Congregation, \$10; from Mrs. M. E. McKee, of Clarinda, Ia., \$25; and from friends in Belfast, Ireland, £6¼ stg. Besides, I do not remember now if there be any other. To all these friends who have such a kindly interest in the work in Suadia, we are truly thankful.

The Lord's Supper was dispensed April 17, 1904, Dr. Martin, of Antioch, assisting and doing most of the preaching on the occasion. There were no accessions and no applicants for admission at the time. About a month later a young man, a Greek, who a few months previous had married one of our Protestant girls, presented himself as a candidate for admission to Church privileges. I examined him and received him on probation, the probationary period to extend to next communion season, and made announcement of the fact the following Sabbath to the congregation. Over a month ago I learned that he had on one occasion last summer, when I was absent in Kessab,

attended a Greek wedding on Sabbath. When I spoke to him of the sin of making such a use of the Sabbath, he expressed sorrow at having allowed himself to be led astray. While I was yet considering what course I should pursue with reference to him, he went off again on Sabbath to attend the festivities in connection with the engagement of his young brother. There seemed nothing left for me to do but to tell him that I could not receive him at the coming communion as had been hoped. I don't know whether he is sincere or not, but he is surrounded by relatives who, I am persuaded, do all they can to cause him to fall. Perhaps the most discouraging feature of the whole matter is that his wife has been with him in his transgression. There are at present no other applicants for admission.

On Nov. 13, I began a Sabbath evening class in the study of the Shorter Catechism, especially, but not exclusively, for those who were contemplating uniting with the Church. Of those who have been attending the class there are four possible candidates—our cook, the son of the school cook and two boys from the school. The two first-named are not very promising as yet, but the two school boys, one of whom is the son of our Bible woman, of Greek origin, the other a Fella, brother of teacher Ismail, are more so, and I think both have in view uniting with the Church. Another school boy, an Armenian, who is off home now on sick leave, told me that he wishes to join the class when he returns.

In addition to these, there are two inquirers that I know of. One of them is the young Greek school teacher referred to above. He is of the middle, well-to-do class, and is convinced of the falsity of the Greek teachings and of at least the soundness of our foundation, but says that if he should openly embrace Protestantism, his

people would cast him off, and he has not been able to screw his courage to the point of enduring that. He says—though, of course, he knows he is inconsistent—that he can be a follower of Christ and obey His teachings secretly. I give him what help and sympathy I can, but at the same time insist on what he very well knows, that Christ's attitude is uncompromising. His mind accepted the truth very readily, but the flesh is weak. Sometimes he attends our services, but so far has feared to come frequently. He is a cripple, which makes it harder for him to face the consequences. He is married also, and on this account is doubly crippled.

The other inquirer is an intelligent young Greek, also married, belonging to one of the wealthiest families of Suadia. His wife, however, is as willing, perhaps, to be a Protestant as a Greek. She often attends our services. He has been a tolerably regular attendant at the preaching services for perhaps a year, and has lately become quite regular. A few days ago he came to me to ask the privilege of coming to me once or twice a week for some special religious instruction. What the result will be is for the future to decide.

These are the few glimmerings of light that we hope hold promise of something brighter. Perhaps it depends more largely than we realize on the prayers of the Church, whether or not the hope is disappointed. All these young people need to be prayed for that they may be given grace to embrace worthily the high calling that beckons to them, at whatever cost. One member who is ready to take up his cross and leave everything for Christ, is better than a thousand who stipulate beforehand that they must not be called on to suffer too much.

Since coming down from Kessab last October I have made an effort to get out

more into the by-ways and hedges than formerly, though the weather, together with other work, prevented me from doing nearly so much of this as I should have liked to do. However, the little that I have done has enabled me to realize a little better the density of the darkness that envelops this lovely Suadia valley—darkness that can be felt.

My experience here has convinced me more thoroughly than I was ever convinced before, that the Greek church, which keeps its people in such woeful ignorance, is both un-Christian and anti-Christian. One man bore this testimony, and his testimony is true, "We are Christians only in name." Another Greek, who contended with me that there was for them neither reward nor punishment because they are so ignorant, asked me in all innocence if Jesus, the Son of Mary, and Christ were the same person or two different persons. I can say, however, that wherever I have gone, whether among Greeks or Fellahin, I have been kindly received. It is but rarely I come across a man—a woman never—who can read. The abounding ignorance seems, to human vision, to interpose an insurmountable barrier; but after all it is more the ignorance of the heart that counts than the ignorance of the head, for if any man wills to do His will, he shall know of the doctrine. The Holy Spirit can lead him into the most important of truths, whether he can read or not.

Suadia is a notoriously cloudy place, but when the clouds clear away, as they sometimes do, and the sun lights up the scene, there could hardly be imagined a lovelier looking valley. Last summer, the day we went up to Kessab, it was a dreary day, with low-lying clouds stretched like a pall from mountain to mountain, enshrouding the valley. Up and up we

went, hour after hour, first under the clouds, then through them into the sunshine, and when we reached the ridge from which the valley is last visible, we turned and looked back. And what a sight met our gaze! I have never seen a more thrilling one. There were the same clouds we had seen from below, but the other side of them. The valley was full from side to side, perhaps a distance of ten or twelve miles, clouds stretching away toward Antioch as far as the eye could follow the valley, and away out over the sea, so that no glimpse of it could be seen; not, however, dismal, depressing clouds, such as they seemed from below, but a vast plain of clouds, level as a floor, and white as no fuller on earth could white them.

We confess that the cloud often overshadows us and threatens to overwhelm; that our thoughts often become so absorbed with the darkness that we forget the glorious brightness of the other side; but still, in moments of our better thinking, though we may not see it as others have seen it, nor even as we ourselves have seen it heretofore, yet we know it is there. But this people, sitting in darkness, doth not know, doth not consider. They have never seen it, and when we try to tell them something of it, we are to them as those that mock. Oh, will you not pray as never before, that God will send forth His light and His truth to lead them and others like them, out and up to the other side of the cloud into His marvelous light, that they may see that the cloud is not all darkness, but light when they are on God's side of it? Now, there seems to be little but waste and void and darkness. May the Spirit of God move upon the waters, and may God's voice soon be heard saying, "Let there be light."

C. A. DODDS.

**Asia Minor.**—The work has gone on

as usual in the region of the Auba. There have been two Bible readers at work there throughout the year, Sulcyman and his sister-in-law, Zaliarah. The first extends his work over a wide field, going from village to village. The woman's work is necessarily confined to a narrower field, as she is unable to travel about from place to place. Many of the Fellahin hear the word gladly, and we believe its influence is being felt, and cannot but trust that it will result in conversions some time. The women in the Auba, especially, having but few things to occupy their attention, are very happy to listen to the Bible woman. One young married woman spoke with great feeling of the joy she experienced in hearing the Scriptures read. She said, "It seems to open up my heart and fill it with an indescribable joy. I would be happy just to sit and listen to it all the time."

In Adana we have had only one evangelist, or Bible reader, employed, Hanna Basnah. He is an exceptionally good one. He seems to come nearer combining the wisdom of the serpent with the harmlessness of the dove, than any one else among the mission workers. He has held two services regularly on every Sabbath day, and conducted a prayer-meeting on Wednesday evenings. In addition to these regular meetings, he has held informal meetings several times a week, in which the Bible has been read, and some Bible topic discussed.

When any one sets himself to oppose the word, as many do, Hanna hears him quietly through his objections, and then introduces some appropriate story which captivates his opponent, and all his other hearers, and he has already demolished the other's argument, and clearly illustrated the true doctrine, before any one of the company has even thought of his speech as controversial. One man who

was converted a year ago, and had communed only once, died in the latter part of February this year. His life was in harmony with the gospel. His name, if translated, would mean, "Servant of the Covenant," and he showed himself a true servant of the new covenant. He died in faith, though under peculiarly trying circumstances, his wife persecuting him to the last because of his acceptance of the gospel and adherence thereto. Since his death a change has come over her. She has become softened toward the gospel, and appears to repent her treatment of her husband at the time of his death. The door of opportunity is wide in Adana. Our evangelist is eager and active in seizing every opportunity. Malehi and Murad also, two of the brethren, are self-appointed Bible readers. Almost every evening they are together in the work reading and expounding the Scriptures and proving that salvation is through faith in Christ alone. Two Fellah Sheikhs, mentioned last year, continue their interest in hearing the word; and one of them at least diligently searches the Scriptures. Their question always is: "Is it not sufficient to believe in secret without professing openly?"

In Tarsus the school work was carried on under domicile rights by placing an English lady in charge. She teaches English, French and needlework, in addition to protecting the school. She has associated with her a good quiet girl from Miss Sterrett's school in Mersina. Most of the children, of whom there are eighty-seven enrolled, are small. They are of both sexes. They all memorize the little Catechism and Psalms, and a number are sufficiently advanced to read the Scriptures. From thirty to forty of them attend the Sabbath meetings, and join in reciting Catechism and Psalms.

On Dec. 9, Yusef Judeed, licentiate,

was discontinued from service. His license has since been revoked by the Syrian Commission. Since his services have been discontinued, Machail Luttoof has been in charge of the work in Tarsus, and it is expected he will be placed there permanently, although he is now resident in Mersina. The attendance upon religious services has been very much increased since the discharge of Yusef Judeed.

At communion held in Tarsus in March four persons gave in their names as desiring to unite with the Church. Two of these were received. One of these is a man of advanced years, a man of unusually strong character, and good judgment. The other is a woman advanced in life. She made application with her husband; they are both white-headed. It was thought best to try the man with reference to his ability to observe the Sabbath during the summer before receiving him into membership.

In Mersina the Sabbath school has been carried on, as usual, but is attended almost exclusively by school children and members of the Church. The boarding and day schools have been carried on as usual, and with about the same degree of success. The attendance has been regular, and increasing rather than diminishing. There has been a good accession from the Roman Catholic school, and our school is much praised in comparison. Quite a good number of children have completed memorizing the Shorter Catechism with proofs. In the boys' boarding school there has been a Sabbath evening prayer-meeting conducted by the boys themselves, at which there is always at least one teacher present.

Pastoral work has been conducted as usual, and the ordinances have been dispensed regularly. A new feature in the work for a time has been the conducting



of Bible readings for women in several houses in the towns. These have been held at the solicitation of the women.

Though we have had some trials, we have felt God near to us, and we are still hoping He will make us glad according to the days in which we have seen evil, the years wherein He has afflicted us.

R. J. DODDS,

EVADNA M. STERRETT.

**China.**—During the past year the Mission in China has undergone experiences of a somewhat unusual character. The hand of God has been with us to bless, and also to admonish. We have been called upon to mourn the departure from this life of one of our most efficient laborers, and a most beautiful character, Dr. J. Maude George, whom the Master called home Sept. 4, 1904. God's ways are past finding out, and so we cannot tell the meaning of this most mysterious Providence. But we bow in humble submission to the will of Him who doeth all things well, and are comforted in knowing that she has gone to be with Christ, which is far better. On the other hand, it was with great pleasure we welcomed the arrival of Rev. Julius A. Kempf, an addition to our working force, who arrived on the field late in October, 1904, in company with the two returning workers, Rev. A. I. Robb and Miss Torrence. At present Mr. Kempf is studying the language, preparatory to engaging in active work.

We are glad to be able to report substantial progress in our work. The absence of the senior missionary for six months made it necessary for those of limited experience to take hold and conduct affairs as best they could. But notwithstanding lack of experience, no very serious mistakes occurred. Preaching services were held regularly each Sabbath, also Sabbath school before preaching, and prayer-meeting in the afternoon. In ad-

dition to these services, a meeting for women each Thursday afternoon has been held during the greater part of the year. The attendance at these meetings has usually been very good, better than we had expected. It is with pleasure that we report an accession of ten to our number of converts. A rather large proportion of these are men and women of middle age. It is with peculiar satisfaction that we see those who are nearing the evening time of life, accepting the truth as it is in Jesus, and coming out of darkness into His marvelous light. We now have a membership of twenty-three. A matter well worthy of mention is the spirit of helpfulness shown by our converts during the past year. This has been very gratifying to us, and promises much for the future. Two of our members have been acting as colporteurs for some months, canvassing the country for many miles on all sides, and disposing of many copies of the gospels. This is an important and rapidly growing branch of mission work in China. Our colporteurs have been able to reach a great many people who have never had opportunity to hear the spoken word. Some of our converts give promise of becoming useful as preachers, after having received the necessary preliminary training. In this line we are not able to report anything done. Other matters of a pressing nature have prevented us from taking any steps toward establishing a school for the training of native preachers. It is our hope that such a school may soon be started. The necessity for men of this character cannot be questioned. The hope of China lies in native workers, and if our Mission is to exert a wide influence in this field, we must utilize the forces at hand, and which are being employed wherever successful mission work is being carried on in China. The attitude of the community toward the Mis-

sion is distinctly friendly. Very little, if any, open hostility has been shown. A growing interest is manifested, and a spirit of honest inquiry is being shown by some. The fact that men belonging to a higher class socially than those who have already united with the Church, are making inquiry, and are investigating the gospel message, is significant. Indifference, and in some cases ridicule, are met with, as must be expected. But for all the manifestations of interest in the gospel message, we thank God and take courage.

The work of the medical department still continues under adverse conditions. Lack of sufficient room has been a serious hindrance to the most effective service, and yet a goodly amount of work has been done. The efficiency of medicine as an accessory to the preaching of the word in bringing men to Christ has been demonstrated during the year. A man who had a cataract removed was in that way brought into contact with the gospel, and was baptized at our last communion. The physicians are studying the language, but all of them have now acquired a sufficient use of it to work successfully in the dispensary. Frequent opportunities for teaching the truth are met with. People are coming long distances for treatment, and the present outlook for exerting a wide influence for good is very bright. The medical department is rapidly becoming one of the very important lines of the Mission's work, and its growth will have a pronounced effect in promoting the cause of Christ. We hope by another year to be able to report the erection of a hospital suitable for the needs of the medical department.

The school work has not yet been begun. The building is in process of erection, and will be finished soon. Miss Torrence, with the Board's permission, has been spending some months in Canton, giving a part

of her time to teaching in a girls' school, and studying methods, and putting the remainder of her time on the language. When the school building is finished, she expects to return and open a day school for a part of the summer, and in the early fall will open a boarding school for girls. The day school will be merely temporary, and will be superseded by the boarding school.

It is with considerable satisfaction that we report the purchase of a piece of land that furnishes a beautiful site for our two memorial buildings, the chapel and hospital. Work on the chapel will be begun soon, and when completed, the hospital will be next in order. With these buildings completed, the Mission will have ample accommodations for doing all the work that has yet been planned. Almost all the workers have acquired a knowledge of the language sufficient for active service in their respective departments, and it is our hope and expectation that next year will see marked progress in all departments of the Mission's work.

Another matter that is commanding our attention is the opening of another station. No definite decision has yet been reached, but the probability is that the choice will be Lin Tan, a city somewhat larger than Tak Hing, situated about twenty miles to the southwest of this place, on a small tributary of the West River. The field has not yet been thoroughly looked over, but all that has been learned in regard to it, is most encouraging. It is entirely unoccupied, no station of any denomination being nearer than twenty miles, and it is in the midst of a fertile and populous district. We hope to make a more thorough investigation of this field during the present spring and summer.

We are thankful to God that He has en-

abled us to report so much that is encouraging. He has crowned the year with His goodness. We ask your prayers that

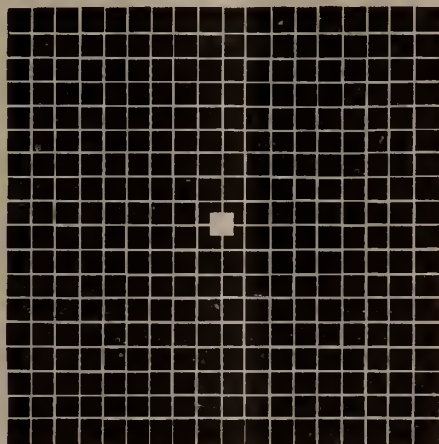
His favor may be continued to us.

A. I. ROBB, *President.*

JEAN MCBURNEY, *Recording Sec'y.*



## TWO PARISHES



THE NON-CHRISTIAN WORLD  
ONE ORDAINED MISSIONARY  
TO 183,675 PEOPLE



THE UNITED STATES  
ONE ORDAINED MINISTER  
TO 546 PEOPLE

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*Home Mission Reports will appear in July Number, to be issued next week.*



*OLIVE TREES, containing letters from the fields each month, costs only 50 cents a year.*

The following items are selected from the Bureau of Missions Bulletin:

A certain Japanese soldier was so strong and well that he had never felt need of anything which he had not already. By and by he was shot down, one afternoon in battle. Unable to move, pelted by the rain, he lay all night, groaning on that Manchurian plain. For the first time in his life he could do nothing for himself. No one was there to do anything for him. For the first time in his life he needed a God—his need was desperate. Perhaps he prayed to the unknown one, who must be somewhere. At all events, while thinking of these things he was found by some Chinese peasants, and taken to a place of safety. After he reached the hospital at Sendai, near Tokio, he was visited by Miss Wall, of the Protestant Episcopal Mission. The one thought in this pitying woman's heart was, "Oh that these poor fellows would listen when I talk about God, their loving Father!" The wounded Japanese understood that the lady had come to teach him about God, and he flushed with pleasure. This was the one thing he needed; but he said, "I say, there's another man in that bed over there who wants to know about God, too." So Miss Wall had two eager listeners to begin with. Was it chance that took the missionary to these two gropers after God?



Pastor Paul, of Strenia (Saxony), publishes in his fortnightly missionary news Bulletin a summary of medical mission statistics. It seems there are now in the service of evangelical missionary societies throughout the world 701 men and 238 women physicians, chiefly British and Americans. The missions maintain 395 hospitals, 770 dispensaries, 57 asylums for opium victims, and 78 leper asylums. In hospitals, dispensaries and private practice, missionary physicians treat every year about two and one-half millions of patients. We knew before that to the poor the gospel is preached through the missions; but one feels a thrill on seeing the healing of the sick—that other characteristic work of Jesus Christ—taking on such proportions.



The American Baptist missionaries at Kengtung, North Burma, have come in contact with some tribes who have a tradition that men from the West will come and teach them the true religion. There seems to be an extraordinary movement toward Christianity among one of these tribes—the Muhsos. Rev. Mr. Young has baptized 712 converts in that tribe, and word is going into all the north country and on into Southwest China, that the men of the West are teaching the true religion at Kengtung, and every village must send its head men to learn.



Two Mohammedans baptized at Delhi, India, by Anglican missionaries this year were both led to Christianity by reading books written by the late Rev. Dr. Imad ud Din of Amritsar; himself a converted Mohammedan. The fact that the words of this dead preacher live is an illustration of the value, often forgotten, of the literary branch of the missionary work.



A missionary (Anglican) is at Obihiro in Hokkaido, Japan. "There is a church here," he says, "with sixty or seventy members. The Chief of Police is an earnest Christian, as are also some of the ordinary constables. There are two Sabbath schools whose pupils number ninety." Through such little congregations in country districts the leavening of the nation is being prepared.

## EDITORIAL NOTES.

The Synod of the Reformed Presbyterian Church met at New Castle, Pa., Wednesday, May 24, 1905, at 8 P. M. At that hour the retiring Moderator, Rev. T. C. Sproull, delivered the excellent sermon that is printed in this number of *OLIVE TREES*. Our readers will be glad to have it in a suitable form for preservation, with a portrait of the author.

The proceedings of Synod will appear in the official Minutes, and we do not intend to publish any of the reports except those that bear upon the missionary operations of the Church. All the discussions were marked by brotherly love, and the whole tone of the meetings from beginning to end was uplifting. When the report of the Committee on Foreign Missions was under consideration, a paper was introduced, reflecting on the work in Northern Syria, that brought the missionaries on the floor to the front, and made it clear that they are in the field for the glory of the Redeemer, and that He was signally owning their labors.

On Tuesday, May 30, Rev. J. S. McGaw, of Sharon, Ia., and Mr. W. Henry George, who has just completed his course at the Theological Seminary in Allegheny, Pa., were elected missionaries to Northern Syria and Cyprus, all further arrangements being left with the Board of Foreign Missions.

The court adjourned to meet in Bellecenter, O., May 30, 1906, at 10:30 A.M.



The Synodical appropriations for missionary purposes are as follows:

Indian Mission . . . . .	\$5,000 00
Domestic Mission . . . . .	12,000 00
Jewish Mission . . . . .	3,300 00
Southern Mission . . . . .	5,000 00
Home Chinese Mission . . . . .	1,000 00

Mission in China . . . . .	6,000 00
Syrian Mission . . . . .	15,000 00

\$47,300 00

This total seems to be a large amount; and yet it is demanded by the requirements of the work. It will do the people good to raise it in full.

The Synod also asks for—

National Reform . . . . .	\$7,000 00
Testimony Bearing . . . . .	4,000 00
Sustentation . . . . .	6,000 00

\$17,000 00



*OLIVE TREES* acknowledges the receipt of twenty-five dollars from the Sabbath school of the Second Reformed Presbyterian Church of Boston, Mass., a contribution for 1904 toward the support of a native teacher in Syria.



Since last report, *OLIVE TREES* has received one contribution from the young women of the Reformed Presbyterian Church toward the salary of their missionary for 1905:

Miss M. Blair, East End, Pa. . . . .	\$5.00
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Also one contribution from the ministers toward the salary of their minister for 1905:

Rev. B. M. Sharp, McKeesport, Pa.	\$20.00
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*OLIVE TREES* gladly complies with a request to announce the following arrangements for the summer conferences at Northfield, Mass.:

The season opens with a student gathering for young men (June 30 to July 9), for the purpose of deepening the spiritual life in American colleges and training students to lead in organized religious work. It is followed immediately by a

parallel gathering for young women (July 11 to 20), which aims to do for young women what the Student Conference does for young men. Two days later (July 22 to 30), the only purely technical school for Sabbath school workers in America begins its second annual session. At the same time (July 24 to 31), the Women's Boards of Foreign Missions of the United States and Canada hold an inter-denominational gathering for the study of missions and the training of mission leaders. These schools are world-wide in their application, and the courses in each are so arranged that any one attending either school may attend the lectures in the other. Less than a week after they close, the General Conference of Christian Workers (Aug. 4 to 20), the best-known, and perhaps the most influential, assembly of the summer, will bring together teachers and preachers from all parts of the globe. This conference will be followed, as in former years, by a series of post-conference addresses, lasting this year until Sept. 15. For the entire six gatherings constant effort has been made to secure only the most helpful and conservative speakers. Each assembly will have its particular leaders, versed in the particular work for which it stands, while the General Conference will unite the several branches. A few of the speakers already secured are: Rev. Endicott Peabody,

Rev. G. Campbell Morgan, John R. Mott, John Willis Baer, Robert E. Speer, Prebendary Webb-Peploe, Rev. Prof. James Denney, D.D., Rev. A. T. Pierson, D.D., Principal R. A. Falconer and Rev. Johnston Ross.



Attention is again called to a series of six wall charts which have recently been prepared and lithographed in colors under the auspices of the Young People's Missionary Movement. These charts, of which one electro proof is printed on page 145 of this issue, are 36 x 44 inches in size, and will be furnished to churches, Sabbath schools, and other organizations in unbroken sets of six, carefully packed in strong tubes for shipment, at the following prices, express charges prepaid:

Style 1. Plain, unmounted...	\$1.00
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Styles 2 and 4 are specially recommended. Orders for these charts may be addressed to Young People's Missionary Movement, 156 Fifth Avenue, New York; or to OLIVE TREES, 327 W. 56th Street, New York.



Giving is essential to the completeness of Christian character. It is the crowning grace because it is the manifestation of the highest excellence. It is the result of sympathy, unselfishness, of contact with Christ, of drinking in of His Spirit.—*Dr. Alexander Maclaren.*



No man is really born of God until he is brought into harmony with God's plan, and then God can work in him and through him.—*D. L. Moody.*



I went to the East with no enthusiasm as to missionary enterprises. I came back with the fixed conviction that missionaries are the great agents of civilization.—*Hon. W. B. Reed, U. S. Commissioner.*

S. A. Sterrett Metheny, M.D., 617 North Forty-third Street, Philadelphia, Pa., Treasurer of the Jewish Mission Broad of the Reformed Presbyterian Church, acknowledges the following receipts:

1904.

	John T. Morton, Treasurer, total receipts March 1, 1904, to May 1, 1905.....	\$1,730.00
May 5.	Per Rev. Greenberg: Adams Express Co. ....	\$1.25
	Mrs. M. J. Wilkey, Clarinda, Ia. ....	10.00
	Mrs. Orr, per Miss Sarah Ewing, Clarinda, Ia. ....	10.00
	In memory of Miss Elizabeth Linn .....	10.00
	Miss Ewing, Clarinda, Ia. ....	10.00
	Mr. Hugh Robinson, Jr., Newburgh, N. Y. ....	5.00
	-----	46.25
June 14.	L. M. S., Syracuse, N. Y. ....	5.00
July 1.	Per Rev. M. Greenberg: L.M.S., Slippery Rock Cong. .	5.00
	Mrs. Henry O'Neil, New York .....	15.00
	Mr. James R. Sharp, Newburgh, N. Y. ....	10.00
	First Beaver Falls Cong. ....	5.00
	-----	35.00
Oct. 13.	Miss McKay's S. S. class, First Newburgh Cong., per Miss Henderson .....	6.00
Oct. 13.	Per Rev. M. Greenberg: Miss Sarah Ewing, Clarinda, Ia.	10.00
	"Friends of the Mission," per Miss Ewing.....	3.00
	L. M. S., Blanchard, Ia., expressage .....	.63
	-----	13.63
Nov. 13.	L. M. S., Miller's Run Cong., for clothing .....	15.00
1905.		
Jan. 24.	William Steel, Third Phila. Cong. for reading room . . .	10.00
Feb. 11.	Rev. G. M. Robb, for coal. ....	30.00
March 8.	Women's M. S., Eighth St. Cong., Pittsburg .....	10.00
March 24.	Per Rev. G. M. Robb: Miss Sarah Ewing, Clarinda, Ia.	10.00
	Mrs. Orr, per Miss Ewing. ....	3.50
	Mrs. M. J. Wilkey, Clarinda, Ia. ....	10.00
	-----	23.50
April 30.	L. M. S., Sharon Cong., per Mrs. E. W. Edgar. ....	11.81
April 30.	Mrs. Mary A. Peoples, Second Philadelphia Cong. ....	5.00
April 30.	Dr. J. M. Balph, Latakia, Syria .....	5.00

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